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Twenty-Five Years of Organized Missionary Work of the W. G. M. S. for Egypt.

BY MRS S. S. WILSON, XENIA. OHIO.

BY advances apparently slow, with expansion by no means abrupt, the work of United Presbyterian women for Egypt has from year to year, so grown that now, as from the view-point of today, the observer looks back to the beginning, he is almost startled to see that the slender rill has through God's grace, become a river of fair magnitude, ever bearing an increasing blessing to others as its channel widens. Only by comparison can we obtain an idea, even approximately accurate, of the scope and growth of the organized work of the W. G. M. S. in the land of Egypt; so we beg the reader to be patient if this article seem a somewhat arid summary of facts and figures. It is difficult to make statistics picturesque.

The object of this sketch shall not be to enter upon a sublimated form of self glorification. As regards the noble work that has been done by the W. G. M. S. its constituents should feel only humble gratitude, not boastfulness. We realize how much was initiated and accomplished by the pioneers in the Egypt mission in those early days before the inception of the General Missionary Society, days when Cairo seemed immensely farther away, than it does at present. Other agencies too, are even now accomplishing much. Still, it is not unfitting that at times, we should compare ourselves with ourselves, and learn lessons of thankfulness, of faith, of encouragement, hope and of humility.

Initial Stages.

As long ago as 1872, the General Assembly of the United Presbyterian Church called upon the women of the denomination to give themselves more earnestly to the study of foreign missions; while in 1874, the same body recommended that the women should direct their contributions specially toward work in harems and zenanas and toward the establishment of girls' schools in our mission fields.

In the years immediately ensuing, many congregational, and some Presbyterial, Societies were formed among United Presbyterian women; but it was not until 1883 that a general organization was determined upon. This resolve culminated in the actual formation in 1884 of the Women's General Mis-

sionary Society as a permanent body. Soon a Womens' Board was appointed and a Missionary Magazine launched. Thus equipped, the consolidated women of the church moved on to benevolent projects.

Early Societies in Egypt.

As early as 1882, societies of a missionary nature had been formed in the Egyptian church; but it was in 1886, that a Presbyterial Society was established there, stimulated no doubt by the movement in the mother church. Soon, Miss Ella O. Kyle is writing thus "Missionary Societies are becoming popular, and the one we have in Assiut is a flourishing one. Last month a girls' school was opened up in the southern part of town, and the teacher is supported by our society. We call it 'Our Home Mission School,' and the native girls and women take a great interest in it." And again she says: "Our Missionary Society is flourishing. We have taken up the 'Island World' to study for the next year. Half of our contributions are set apart for Bible teachers among the women in the different villages."

Another missionary writing from Alexandria somewhat later relates an entertaining incident. "You would be amused" she says, "if you knew what the first wee addition to the Society's funds were from. I could not help laughing, myself, when a little Greek girl, with the most delighted face imaginable, showed me a dingy copper coin, which she had made from the sale of a stick of chewing gum—the very first money made for the little society, which was to have its first meeting that day, I think. As chewing gum is, of course, not allowed, I suggested to the child to expend her energies in making money from something not quite so objectionable."

When a local society was organized in Koos, the pastor, Rev. Mr. Anshalian, was elected president, "as he was the only one who had any idea of what the meeting should be or what was its object." In his address, "he asked them to give every week at least as much as the price of a cake of bread, which they could give to a beggar without asking their husbands. His eloquent appeal produced its effect, and 'the people offered willingly a sum varying from one cent to five as their names were called out, the money to be paid every week at their prayer-meeting.'" Subsequently we learn that after they had been organized ten months, their contributions amounted to $23.25, and this sum was given to the Presbytery "for the spread of the Gospel in Egypt."

Such missionary interest we may claim to have been, in an indirect way, partially the work of the W. G. M. S., as we are told in a paper by Miss Anna Y. Thompson on "Missionary Societies in Egypt" that certain of the workers in that land were much "impressed" while on a visit to the United States, "with the results of the Missionary Societies in America;" and upon their return to their place of labor "were able in a short time to impart some of their enthusiasm to their missionary sisters, and to the Egyptian pupils." Then follows an account of the formation and progress of various societies.

Beginning of Specialized Work.

It is in 1887 that we find the W. G. M. S. undertaking the support of some of the women missionaries in Egypt. The first whose salaries were thus assumed, were Miss Adella Brown, (subsequently Mrs. Ashenhurst) and Miss Jessie Hogg, who afterwards became Mrs. McClenahan.

In 1888, we read that Mrs. John Giffen was the delegate from the Presbyterial Society of Egypt to the Convention of the W. G. M. S. A little later, a special interest as regards the schools is indicated by this item in the report of the Treasurer of the Women's Board. "$1,000 to Egypt, $500 being for Assiut College and $500 for Pressly Institute."

This benefaction came from the Thankoffering Fund. As a complement to this fact, we learn from a leaflet prepared by Dr. J. R. Alexander, that in 1888, $200 was the sum contributed by the native

Egyptian Women's Missionary Societies.

A survey of the 1890 Report of the Corresponding Foreign Secretary of the Women's Board reveals that the Girls' Schools in Cairo and at Assiut had become in part beneficiaries of the W. G. M. S. and that a small amount had been expended in paying the salaries of some native harem workers.

In February of 1891, the sum of $700 was sent to aid the congregation in Monsura. A full and satisfactory report appears a few months later in the Minutes of the W. G. M. S. giving a special account of the Mission School work in Egypt, stating as a reason for such explicit treatment of the topic that "many of the Missionary Societies have shown special interest in the two training schools for girls located at Assiut and Cairo, Egypt, and have sent contributions toward their support." In this same report, Miss McKown was pleading for more helpers, unmarried women, who could give special attention to the harem work.

The Medical Mission.

It was in 1889 that the General Assembly formally transferred to the W. G. M. S. the care of the Medical Mission in our foreign fields. Such at least, is the wording of the report; but we gather that in fact, the General Society has been entirely responsible for only the women physicians, laboring chiefly among the native women and children. From the annual Report for 1906, we extract the following statement of action on the part of both the Assembly's Foreign Board and the Women's Board.

"The two Boards united in two petitions to the General Assembly," of which the second was "That the rule permitting the Foreign Board to do medical work among men, and the Women's Board among women, be so changed as to allow either Board to take up general medical work whenever and wherever advisable."

The decision of the women of the church with regard to the assumption of this specific work is recorded in the Minutes of the Convention held in 1892 at Philadelphia. The burden, if so we may call it without fear of being misunderstood was accepted and has been bravely borne ever since.

Already the medical mission had made a beginning in our field in India, and in 1891, Dr. Henry had gone on his errands of mercy to Egypt. He does not seem to have needed an interpreter to enable him to count pulses in Arabic, for almost immediately upon his arrival, a note of relief and of satisfaction appears in the letters from Egypt, showing how needed and how acceptable was this branch of the work.

In the 1895 Report of the Corresponding Secretary of the Women's Board, there is given a hint that a hospital might soon be established in Egypt, and the statement is made that, so far, the medical work in the mission there had been largely self-supporting.

In the Autumn of 1896, the Women's Board, acting as the agent of the W. G. M. S., sent Doctors Anna B. Watson and Caroline C. Lawrence as missionary physicians in the land of Egypt. They were placed at Tanta, and promptly began holding clinics there, also at Benha, a short distance away, and doing dispensary work. Then, at last, in 1900, the site for the Martha McKown Memorial Hospital for women and children was purchased at Tanta. In May of 1902, though the hoped for institution was not yet actually existent, the work had amplified, 2,553 patients having been under treatment in the year just previous. A branch dispensary had also been established at Kafr el Zyatt. Finally, in 1904, the Memorial Hospital at Tanta was opened, and all interested experienced heart-felt gratitude to God. Dr. Drake had gone out to the field the previous Autumn. Last year, at Tanta, 7,586 clinic patients are reported, 559 house visits, 50 village visits, 147 operations. Benha follows with a record of 2,532 clinic patients, 52 house visits, 12 village visits,

132 operations. This medical branch of our mission is always associated with the direct instilling of Christianity.

For 1904, the initial year for this Hospital, the Thank-offering from the Egypt Societies was $358.50.

Harem and Evangelistic Work.

But we must turn back a little now, and view other phases of the work. Time would fail to speak of the harem and evangelistic branches in detail; nor do we have at our command adequate data stating exactly what proportion of these most important departments has been definitely under the care of the W. G. M. S. But just as that body had contributed toward the support of the Egyptian schools already established before it had become a separate agent with its own assigned work, so, no doubt, from the very beginning of its organization, it evinced practically its interest in that mission-labor in the harem which would quite naturally come within the province of women's work. In its control of the unmarried women missionaries, the W. G. M. S. would not fail ultimately to reach the harem-workers and the native Bible-women.

A NATIVE SCHOOL, EGYPT.

It is chiefly upon the monthly letters of the laborers themselves that we must depend for the details of this very appealing branch of missionary effort. These communications, appearing as they do in issue after issue of the Magazine, will leave its readers—if they really are readers—informed as they could not be informed by any one possessing no personal experience of the conditions in point. To such letters, to Annual Reports, to practical leaflets issued by the Women's Board, we beg to direct the inquiring spirit. A belief that the unselfish impulses of Christianity have really been permeating the hearts of the Egyptian people receives confirmation from the fact that during the famine strait in India some years ago, $1,100 were sent from our church in Egypt to relieve distress. The congregations there have also contributed toward work in the Sudan.

Status of Work in 1897.

In "A Prosperous Work," published by the Women's Board, probably in 1897, we see clearly stated the departments of work then under the care of that organization. So far as concerns our theme at present, we note that the W. G. M. S. was defraying the entire support of the unmarried women missionaries and of women medical missionaries and their work in Egypt. The membership of the congregational missionary societies in that country was then reported to number 147. We are told also that "one of the most advanced steps taken in the foreign work has been the placing of a young woman as teacher in the college at Assiut, where there are over 4,000 men and boys. This is proving a great object lesson in showing the men of Egypt how women should be appreciated and respected."

Educational Work.

We are led next to speak of the Christian educational work. Early in 1897, one who had served devotedly in the cause of Egyptian women and children, Miss Martha J. McKown, passed to her reward. Many have done noble work in the African land, but none, we think, has shown more self-sacrifice than did this faithful missionary. Largely was she interested in the Pressly Memorial Institute in Assiut. On the authority of Dr. Andrew Watson we can say that Miss McKown was the one chiefly instrumental in securing from Mr. Pressly of Monmouth the donations which justified the erection of the school afterwards bearing his name. Imbued with pathos is the vision we have of her as, with eyes from which light was fast fading, she watched the building of those walls. The doom of blindness fell upon her. From the loved land of her adoption she was exiled, returning to this country where in the United Presbyterian Home for the Aged, she breathed her last, full of faith and of good works to the end. But the educational work among the Egyptian girls, vast in its bearing upon the future, did not pause, though so earnest a leader was removed. The project of a new boarding-school at Luxor came before the General Meeting in May of 1901. At that date, there were 35 schools for girls under the care of the Egyptian Mission not, however, officially supervised by the W. G. M. S. These had 86 teachers and nearly 3,800 pupils. The value of such institutions cannot be over-estimated. Miss Kyle was then writing from Cairo: "Among the boarders are 6 Mohammedans and 6 Jewesses who have memorized the Shorter Catechism and several chapters of the Bible. Of the thirteen graduates of this school this year, seven have gone out as teachers."

It was in 1902 that the Girls' School in Luxor opened with a roster of 105 scholars; though the contemplated building was not completed until some years later. Many more applicants had to be refused because there were neither sufficient accommodations nor teachers for all those who fain would be learners. The last formal report of this school indicates an attendance of 278 pupils, 65 being in the boarding department.

A somewhat unique occurrence in that year's record was the sending out to Egypt of Miss Paden, under the pledge of her parents that they would supply the funds for her support. Happy she who could thus go, and they who could send!

Another stimulating circumstance came in 1903, when a Scotch lady gave $5,000 to the Luxor School. An American tourist, also, had presented two plots of ground upon which the building was raised. It should be stated, moreover, that the Juniors helped nobly to make this same institution an actuality.

Change in Secretaryship.

On June 7, 1904, the W. G. M. S., and the mission cause as a whole, sustained a sad loss in the death of Mrs. W. J. Reid, who had been the faithful and prudent Secretary of the foreign work under the care of the Women's Board. Her sympathy with the missionaries had been tender and wise. They missed her. Yet God had in mind, we believe, another fitted to carry on His plans. It is felt that no error was made in the election of Mrs. E. M. Hill to the office falling vacant. The mission enterprises did not suffer, except as regards the unavoidable pain of bereavement.

Progress of Work.

Mrs Hill's Report as presented in 1905, and the leaflet, "Departments of Work," indicate the following list as comprising the work in Egypt then directly under the care of the W. G. M. S.

The Martha J. McKown Hospital at Tanta.

The Benha Dispensary under the direction of Dr. N. B. Drake.

The Girls' Boarding School at Luxor.

Eighteen women missionaries in addition to native helpers.

Scholarships.

And now we have come almost to the end of our story. Two further items only shall we cite. One is from the Foreign Report presented to the Women's Convention of 1907. Mrs. Hill is writing of "still another very urgent request from Egypt, that the W. G. M. S. undertake the support of the Bible women, $2,309 would pay these salaries, but it was not promised because the sum was not in sight. Another opportunity for 'prayer and alms.'"

The other matter of recent interest which we wish to present is related in this excerpt from Mrs. Hill's Report to the General Assembly in 1907. In speaking of a certain memorial gift of $3,000 from the Women's Missionary Society of the First Church, Allegheny, she says; "The gift is to be applied to the great need of a summer home for our unmarried lady missionaries, to be located by the seaside, Ramleh, Egypt, and to be known as the Mary Herron Memorial Home."

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In Explanation and Conclusion.

Thus, all inadequately, has been presented an outline of "Twenty-five years of the Organized Missionary Work of the W. G. M. S. for Egypt."

Almost impossible has it been—perhaps, indeed, the effort has, in instances, been quite unavailing—to discover absolutely which portion of the work so far, at least, as human agency is concerned has been done alone under the auspices of the W. G. M. S.; which has been carried on in collaboration with the Foreign Board of the General Assembly; and which has been effected entirely under the management of the latter. But, perhaps, for the general reader, it may not be best to insist too stoutly upon these distinctions. The writer, having searched as carefully as was possible through the issues of the Magazine for the last twenty years, and through the Minutes of the W. G. M. S. and of the General Assembly, ventures to hope that her blunders shall not be seriously misleading nor offensive. She desires to express appreciation of the courtesy of the Magazine Committee in putting the bound volumes of their periodical at her disposal and to acknowledge indebtedness, also, to the excellent leaflet com-

piled by Mrs. M.C. Porter, "Facts and Figures of Women's Work."

Surely, despite probable errors, there is sufficient material of accuracy to convince us all that the W. G. M. S. has been permitted to do much toward bringing about God's happy day in Egypt. Through His grace, many a sin-tossed soul, many a pain-racked body have been helped and saved, because the women of the United Presbyterian Church in this country have given prayer, time, means, energy, to send aid to the land where flows the Nile. Statistics are but feebly competent to represent justly what has been accomplished in Egypt.

And let us, while we may, show appreciation of the faithfulness and courage and humanity of our missionaries toward their charges and of the fidelity and courtesy shown toward the home church. Think even of the letters they write back to the Board, to the Women's Missionary Magazine, to the other church periodicals. Reflect upon the addresses these workers make when home upon furlough. And be not unmindful of those who in this country are officially doing all they can to further the work which is our own. Not always will they be within the reach of our human help and encouragement. While, in the preparation of this paper, the writer searched the old volumes of the Magazine, many memories were awakened, memories of those dear and dead. It seemed as if again there spoke voices long silent. Are we doing as much as we may to cheer our friends who labor in the Gospel, before they slip away from our mortal vision? And who knows how long we ourselves may be permitted thus to speak or write or minister lovingly?

We have not on earth seen the sad faces of those burdened Egyptian women, but, through God's favor, we may behold them, glad and glorified, in His presence. In that fair day, shall we not feel our meagre self-denial to have been amply repaid? Would that we could understand this now, before we shall have lost the ability of earthly prayer and work, having passed from time to eternity!

Xenia, Ohio.

The Bible For Egypt.

Our Debt to the Bible Society.

By Mrs. T. J. Finney, Alexandria Egypt.

IT goes without saying that the Bible is the foundation of all Mission enterprise. Without a Bible to carry and to preach there could be no need of Missions throughout the world.

From it the injuction is laid upon us to go into all the world and teach its holy precepts to every creature, baptizing them in the name of the holy Trinity whose revelation it is to mankind.

It is the warrant for our presence in those countries where we are neither asked for nor wanted.

The end and aim of all mission work is to give the Bible and its truths to all peoples. Why? Because it is the guide to Faith, to Salvation from sin and to Life eternal. It is the revelation of Him who is the Way, the Truth and the Life. It is that, the entrance of which gives light.

"Thy word have I hid in my heart that I might not sin against Thee."

In the individual effort as well as in that of the church, we must exalt the word because it is the power by which the world must be saved. "The word of God is sharper than any two-eged sword, piercing even to the dividing asunder of soul and spirit." Let us not for a moment, lose sight of the fact that all missionary effort were futile if it were not for the *power* that is in the Word.

The Bible must be the great factor, from the conversion of the ignorant heathen right through the various stages of his progress until he becomes the intelligent church member, ready to take his part in the church activities, and after that it is to be the food for his soul until he enters into the joy of his Lord.

Since all this is true, how important is it therefore, that the land of Egypt, where the shadow of Mohammedanism—that greatest foe of the Christian religion

MRS. T. J. FINNEY, ALEXANDRIA, EGYPT.

—lies darkest, should come under the influence of this Word which is "the power of God unto Salvation," and which is powerful for the pulling down of strong-holds.

As the Nile is the heart and life of the physical Egypt, so must the word of God bring spiritual life to this historic valley.

So great a man as Napoleon, in his first interview with the governor of St. Helena, said emphatically: "Egypt is the most important country in the world." If it is important in the political world because of its strategic position, so is it of great importance in the missionary economics of the world.

It is a Mohammedan country, with all that that means of hatred of Christ, of license in morals and of the seclusion of its women. Its Mohammedan population is about 10,000,000—not such a large proportion of the whole Moslem population of the world, but it is here that the famous university of Koranic learning—El Azhar, is situated.

Although its methods and instruction have hardly changed since it was founded in 969 A. D., yet it has more than 10,000 students, which have come from every Mohammedan country, from Calcutta to Siera Leone, most of whom propose to go out into all this Eastern world as missionaries and teachers of their faith.

The coming conflict of Christianity for the conquest of the world will not be with heathenism but with Mohammedanism, the founder of which bequeathed to his followers the watch word "There is no God but God and Mohammed is his Prophet!"

Two hundred millions of Mohammedans in the world! What a call to the Church of Christ for faith, for prayer and for earnest effort! Truly it is well that the weapons of this warfare are not of man's making, else defeat must be the issue.

WHAT CAN THE BIBLE DO FOR EGPYT?

Just what it must do in every land where Christ is not enthroned. It must make manifest the love of God. It must take captive the thoughts of men and make them obedient to Christ. It must save the energies of men from sin to service. It must search out and cleanse and build up until the whole fabric is made to come up to meet the prophecy, "Egypt shall know the Lord."

If such is the missionary power of the word, would it not be sufficient to send it out and let it do the work of

evangelization without human aid? This does not appear to be God's way. It is as if He wished to make His people sharers with Him in the glory of this enterprise.

The great number of people must reply to the question "Understandest thou what thou readest?" as did the Ethiopian of old; "How can I except some one shall guide me?"

Compared with the vast number of Bibles and parts of the Bible distributed, the conversions, while not lacking, are a small percentage of the total number of conversions of non-christians.

Missionaries, therefore, become a necessity to interpret and explain the word.

This has been illustrated in our own field. As long ago as 1817, the British and Foreign Bible Society began work in Egypt through the Malta Bible Society, but when the Church Missionary Society, of England gave up its mission in Egypt, the Bible Society withdrew also. The Bible and the missionary must therefore go hand in hand, the one being dependent upon the other; we cannot think of a missionary without a Bible and it is not generally expedient to have a Bible without a missionary.

Of what use is the translated Bible if there be no ability to read. The distribution of the Bible pre-supposes this ability and if it be lacking, the school becomes a necessity. The Bible opens the way for the school and equally the school for the Bible.

Prof. Warneck says: "What vast missionary power is represented in the one fact that in about 2,700 primary and secondary schools of Protestant Missions, attended by perhaps 1,200,000 scholars, the Bible reigns royally, as an educative and civilizing force."

After the establishment of schools for boys and girls, what about the millions of women, older and younger, now living who cannot go to the schools? Oh, the numbers of the women of Egypt who know not that there is a risen Saviour, and that He has balm and healing for their poor oppressed souls!

Even when men buy the Scriptures, because of the lack of home-life—which so many in the home land are lightly esteeming or casting away— few read it to their families. There arises, therefore, the great need or the Hareem messenger to go to the needy prisoners—carrying with her the Word which is to bring liberty and life.

It is said that there are *five hundred millions of Christless women in the world.*

The importance of this work therefore, cannot be over-estimated. Women are said to be the bulwark of heathenism and as long as its women remain unchristianized no nation can make great progress.

Our Debt to the Bible Society.

I feel quite sure that we do not realize, in any adequate way, our debt to the Bible Societies, neither in the process of world evangelization nor in our own particular fields.

Some Little Bible Students in Alexandria, Egypt.

In Egypt we are indebted to the American Bible Society for the Arabic Bible which we use in all the work of the mission. We are indebted to it, not only for its production in the first place,

but to it in conjunction with the British and Foreign Bible Society, for its distribution in the whole of Egypt, at no cost to the Mission and at a very low price to those who purchase it.

Think how our work would have been retarded if we had been obliged to go through the translation of the Bible into Arabic, and after that had had the great cost of printing it in all its different editions, through all these fifty and more years!

For the translating, and this translation is said to be one of the best in the world, we are indebted to the American Presbyterian Mission of Syria, Dr. Eli Smith, Dr. Van Dyke and others having done the work. By an arrangement with that mission, the American Bible Society agreed to take the whole cost of printing this Bible, even to paying the salaries of the translators while engaged in the work. The press for printing it was established in Beyrout and, through all these years it has, besides printing the Bible, done a magnificent work in all Arabic-speaking countries by printing religious literature of all kinds.

But our debt is not to the American Bible Society alone. In the earliest days of the work in Egypt we were furnished with an Arabic Bible by the B. and F. Society. It was not a satisfactory translation and great need was felt for a better one. After the new translation was made by a mutual agreement between the two societies the printing of the new Bible was left, in total, to the American Society but the work of distribution in Egypt was shared about equal y by the two societies, the B. and F. Society buying its scriptures from the American press at Beyrout.

Until about five years ago, the two societies worked together in the whole of Egypt, but at that time a division was made of the field, the British and Foreign Society taking the Delta and the American taking the country south of Cairo, the two uniting again in the Sudan and both together working Cairo and Alexandria.

EGYPTIAN COLPORTEURS OF THE AMERICAN BIBLE SOCIETY.

The help actually received from these two Societies is: the distribution of the Scriptures free of charge to the Mission, each Society paying its own Colportuers; a part of the rent of the main station Book Shops; a grant of $500 a year toward the salary of the missionary who superintends the Colportage of the A. B. S.; a grant of $700 a year from the B. and F. Society toward the salaries of the

Bible-women, thus greatly helping our Foreign Board in the expense of the Hareem work. From this it will be readily seen that our debt to these two Societies is a large one. Let it not be forgotten that, while without the Bible Societies the missionaries could not get their Scriptures, on the other hand without the missionaries the Bible Societies could never get their versions, of which there are about 600 in the world.

The Bible Society, as given in the B. and F. Report, has four great aims:

I. To translate the Scriptures into every man's speech, however complex or uncouth his speech may be.

II. To multiply copies by mechanical means however strange the character or script may be.

III. To bring the books within every man's reach however difficult of access he may be.

IV. To sell to every man at a price he can afford, however poor he may be.

The number of Scriptures, and parts of the Bible sold in Egypt in the last few years has been about 40,000. When we remember that each year this number is added to what has been sold in previous years, we get an idea of how many are actually in the hands of the people.

Nearly 6,000,000 copies of scriptures are distributed by the British and Foreign Society alone each year and perhaps 10,000,000 by every agency.

With our eyes fixed on the promise of God that His word shall not return void, who can tell what the influence of all these scriptures distributed in the last century may have had on the destiny of the nations! Who can tell what the world would have been without them!

Let me close with the words of Dr. Joseph Parker:

"Blessed Book, bright as heaven when the sun has dissolved the clouds; beautiful as earth when the summer has clothed it with flowers; wondrous Book, now all music, now all judgment—a fountain in the wilderness, a shade as of a great rock in a weary land—an infinite provision for the soul's infinite hunger—not a man-made Book at all, but quite full of God, throbbing with God, burning with God, awful, solemn, sublime with God. Other books come and go, but this Book stands forever, because the world forever needs it."

Christian Forces, Progress of Christianity and Unparalled Opportunities Now in Egypt.

By Mrs. T. C. Atchison, Baltimore, Maryland.

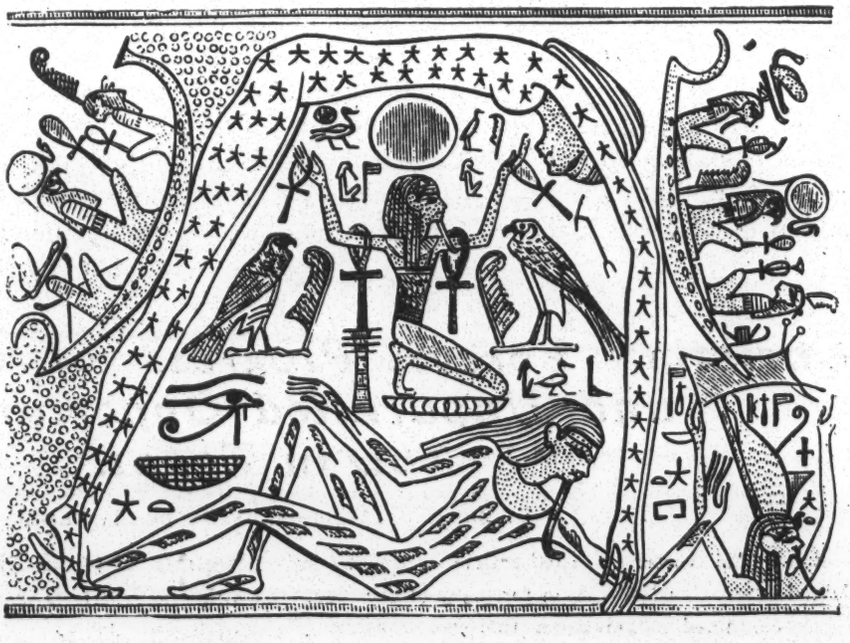
Note—The writer of this article is greatly indebted to Dr. Charles Watson for many of the facts herein contained and advises a thorough reading of his interesting and comprehensive work, "Egypt and the Christian Crusade" in connection with the study of these topics.

Christian Forces at Work in Egypt.

NEXT to our own American Mission, which is reckoned as the strongest force for Christianity in Egypt to-day, is the Church Missionary Society of Great Britian. This Society is one of the strongest in existence, with a history that takes us back beyond the beginning of the 18th century. It is given great force and power by The Laymen's Guild of Great Britian, having an annual budget of over two million dollars—hence extensive Mission Fields. They are found not in Egypt only but in China, Japan, India, West Africa, Uganda and South America. Early in the eighteenth century this Society sent Wm. Jowett on an investigating tour to the degraded Oriental Churches, to see if the way could be opened to co-operate with them to raise

their standard of spirituality; hoping thereby to find in these organizations—so far out of the way of simplicity of worship and knowledge of the truth—the means of restoration. The Coptic Church being one on which such hopes were centered five missionaries were sent on this mission to Egypt and a strong effort made to educate the clergy and through them the people.

The effort however failed to accomplish the desired end, so far as the quickening of the Coptic Church was concerned; but doubtless the distribution of the Word and the making known of the true Gospel by personal work is still bringing forth fruit in the land of the Nile. The Mission was discontinued in 1862. In 1882 the Society again took up the work in Egypt directing their efforts this time to the evangelization of the Mohammedans, endeavoring to reach them through the attractions of an open reading room, debating societies, by the editing and cirulating of a semi-religious paper, and other literary agencies. The work of medical missions was also used as an agency to the same end. In a recent report of the mission we find figures showing the society to have in Egypt twenty-five British Missionaries, thirty-five native christian workers, sixty-five communicants, eight schools with three hundred and four pupils, and two hospitals. The work thus far has been centered in Cairo but hope in the future to advance up the Nile into the Sudan.



Ancient Egyptian Representation of Heaven and Earth

The Dutch Mission in Egypt dates the beginning of its work to the year 1866, when Rev. N. W. Witteveen, of Ermelos, Holland, sent two brothers—Jacob and Adrianus Mooy—to the land of the Nile. Death came to one and sickness compelled the other to return to his native land. In 1871 Mr. Geo. Nyland entered the field and labored for four years at Galiub, during which time were laid the foundation stones of the Dutch Mission. Having been called to another field of labor he was replaced by Rev. J. H. Spillenaar, who remained in the field for twenty-five years. In 1882 he succeeded in securing a fine mission house. His sacrifices for Christianity in Egypt were truly great. Compelled to live for twelve years in a miserable native dwelling, in which he lost his children and suffered much on account of insufficient support from Holland. A native congregation was founded in 1887. Rev. J. H. Spillenaar was succeeded by Rev. P. J. Pennings. The Work has grown but not rapidly. The Protestant Orphanage is perhaps the most telling work of the mission.

The North Africa Mission, an undenominational society, with head-quarters in London, began work in Egypt in 1892. Their labors have been confined to the

Delta; their aim is to reach the Moslems. Two stations have been established, one in Alexandria and one in Shebin-el-Ken. Six British workers and twelve native workers comprise their present working force. They have three schools with one hundred and forty-three pupils.

Egypt General Mission, with head-quarters in London, began work in Egypt in 1898,. Their workers are a band of British volunteers, devoted and faithful, and their labors have not been without noticable results. Although their aim was to supplement the work of other Missions and to avoid all missionary machinery, they have been compelled to modify their policy on account of religious conditions in Egypt. They have opened nine schools with two hundred and seventy pupils, six book depots, and have a force of forty-two workers,—nineteen foreign and twenty-three native. Their field of operation thus far has been confined to lower Egypt.

The Sudan Pioneer Mission is of German birth. Was started by Mr. and Mrs. Karl Kununm in 1901, but is now under the supervision of a committee with head-quarters at Weisbaden, Germany. Their aim is to take the Gospel into the Sudan. It's missionaries are at present located at Assuan and are working among the Nubians and other desert tribes. Their Missionary force consists of two ordained missionaries, one medical missionary one unmarried woman and one wife of a missionary and six native workers, one Clynic and one School of forty-two pupils.

Educational work for the Conversion of Jews has been carried on by the Church of Scotland since 1858. They report four schools with nine hundred and eighty-four pupils. Their work is almost exclusively among foreigners, who reside in Alexandria, Egypt.

Another valuable force for Christianity in Egypt to-day is The Nile Mission Press, the existence of which is largely due to the efforts of Miss Anna Von Somner of England—a godly woman whose heart was burdened to reach the groping millions of Egypt with the light of the Gospel. Her object was to establish a press for the printing in Arabic of tracts, leaflets, etc., for gratuitous distribution by all the missions in Egypt, and to give such aid as a religious press could do through the publishing work of Missions. Though prayer and effort the Nile Mission Press was established, and is a Christian force at work to-day that cannot be computed by statistics but the uplift will be felt, the soil mellowed, the highway prepared and the Gospel chariot will roll on more swiftly, because of this agency for the enlightment of the people.

The Bible Societies "The British and Foreign" and the "American" have rendered and are still rendering valuable service through the marvelous power of the printed Word. Their translations of the Bible in Arabic, their distributions and sales and other seed sowing efforts to scatter the truth of the Gospel throughout the land of Egypt make these societies strong Christian forces for evangelization in the land of the Nile.

At Port Said is found the Seamen's Home, where an effort is made to bring the Seamen to Christ. The Peniel American Mission and the Bethel Orphanage are working for the betterment and the salvation of children. In the large cities may be found representatives of world-wide wide christian movements, the Y. M. C. A., Y. W. C. A., W. C. T. U. and other organizations, endeavoring to hold up the banner of Christ. We hope there are many such, for how can such a small quantity of leaven, leaven the whole lump? Nine million to be brought under the power of the Gospel and the army of the Lord so few in number.

Progress of Christianity in Egypt.

Dr. Arthur T. Pierson at our Jubilee Convention said "Reverently it may be affirmed that these spiritual miracles accomplished in Missionary History,

have been greater than any miracles in the merely physical sphere wrought by the Lord Jesus Christ in the days of His pilgrimage on earth." However strong the statement may seem, the marvelous things wrought by God, through his people in Missi n lands, cannot be accounted for without the Divine Power. The story of Christianity's conquest in Egypt, the victories won, the result achieved, the progress made, is laden with convincing truths that the hand of the Lord was in the movement. It is of interest to study of the introduction of Christianity into Egypt in the early years of our Lord by John Mark; of the rise and fall of the Egyptian Church; of the persecutions from without; of the dissensions within; of the apathy of the constituency in their time of peril and the price they paid for their lack of vigilance; of the introduction of Mohammedanism laden with its cruelties, its degredations, its superstitions and its gross sins. It is of interest to study of the efforts of the Moravian Church during the seventeenth century to reach the Egyptians with the Word of Life, and of the brave characters who gave their lives to this end. It is of interest to study of the workings of the Church Missionary Society, of Great Britain, and their endeavors to quicken the spiritual life of the Coptic Church as they toiled patiently on for so many years to accomplish so worthy an object. We pass on to a theme however of greater interest to our readers, the work of our own beloved Chuch in the land of Egypt and the growth of Christianity since the year 1854 when three lone missionaries began the work of the United Presbyterian Mission, in the midst of dangers seen and unseen, in the city of Cairo.

It is not a new story, you have read it in the reports of our foreign board, in our Church papers, in our Women's Missionary Magazine, in the reports of our Missionary conventions and from the pens of our devoted missionaries; yet Kipling's "Lest We Forget" comes to us with a new impetus and we are willing to be used to recall events familiar, and facts and incidents well known to many who scan these pages. In these days of beginnings we note the providences of God making plain the way. The illness of a missionary, Dr. Paulding at Damascus, going to Egypt in search of health, and being impressed with the needs and opportunities of the field. The united request from our missionaries in Syria asking the Church to begin a work for the Lord in the valley of the Nile. The willing granting of the request by the General Synod May 21st, 1853, and the action authorizing our missionaries to occupy Cairo at their earliest possible convenience and directing the Board to send out an additional missionary force. We note also the recent withdrawal of the Church Missionary Society from the mission work in Egypt. The removal of many hindrances by a ruler friendly to Western civilization coming to the throne. And last but not least the crying needs of the people for the uplifting saving influences of the Gospel. In accordance with the commission of the Church at home Nov. 1854, finds our first missionaries on the field ready for duty. Rev. Thos. McCague, D. D. and Mrs. Henrietta McCague, having come from America, Rev. Jas. Barnett, D. D., from Syria, the first two eminently fitted for their work by their consecration and devotion to the Lord's cause. The other by his knowledge of the Arabic language, his experience as a missionary and his willingness to be used in the service of his Master. These pioneer missionaries were re-enforced in 1856 by Rev. Gulian Lansing, D. D., Mrs. Maria G. Lansing. In 1858 by Miss Sarah B. Dales; in 1860 by the Rev. S. C. Ewing, D.D., Mrs. Katherine Ewing, Rev. John Hogg, D.D., Mrs. Bessie Hogg and Miss Martha McKowan; in 1861 by Rev, Andrew Watson, D.D., Mrs. Margaret Watson and Miss Sarah Hart.

To these devoted missionaries much of

the success of the work of the American Mission is due; they built well; they laid the foundations in those early years of all the departments of the mission activities. They had strong faith, a zeal coupled with discretion and were inspired by the hope of the fulfillment of the prophecies of the Lord concerning the Egyptians. We note some of the beginnings of great movements in the history of the American nation which gave direction to the work and marked its progress as the years went by.

In the educational realm we find the opening of School for Boys in Cairo in the year 1855. The opening of a School for Girls in Alexandria in the year 1858. We see from the very first days, preacher and teacher laboring hand in hand. Since that day of beginnings schools have been kept continually open during the fifty-four years of our mission's history; and today our schools in Egypt number 179, teachers 418, pupils 15,871. March 5, 1865 marks the date of the opening of a school by Dr. Hogg, in Assiut, which afterwards developed into the great center of power known to the world as Assiut Training College.

From the small beginning in the historical donkey stable we trace the marvelous growth and behold with wonder today that great army of more than 800 students being trained for leaders in education, in business, in society and for the work of the Lord. During the year 1907, 89 students became followers of our blessed Master. Today we see a group of seven College buildings located on a beautiful site in sharp contrast with the stable of early days; and when the new buildings are completed, what a monument Assiut College will be to the progress of Christianity in Egypt.

The Theological Seminary in Cairo, for the training of the native ministry had its beginning September 26, 1864. Thirty-nine ordained native ministers, and the 16 licentiates, show a portion of the good fruit brought forth by this institution. The progress of the work of the school for girls can perhaps, best be seen in the development of schools for higher education, Cairo Girl's College, Pressly Memorial Institute, Assiut, and the Luxor Girl's Boarding School, with their enrollment of near a thousand pupils. We note progress in the fact that every station is a day school for girls, and in the city of Cairo, five in addition to the one in connection with the Boarding Schools. Who can estimate the far reaching influence of these schools for good in lifting up the young women of Egypt?

The progress of Christianity is also marked by the birth and growth of a native church. After five years labor the first four converts were admitted into Church fellowship. They were a Coptic monk, another Egyptian, an Armenian, and a Syrian.

The first Presbytery was organized in 1860. The first native congregation at Cairo, February 15, 1863. The first native minister was ordained February 10, 1867. The first Synod was organized May 11, 1899. According to 1907 report there are fifty-seven organized congregations with a membership of 9,349, with an attendance at Sabbath morning services of 18,713, one hundred and eighty-four Sabbath schools, with 12,634 scholars. Native contributions for church work alone were $36,637, making an aggregate by natives for all purposes of $145,117. In a recent communication we read, "six new pastorates have been founded, and three congregations in the Synod have become self-supporting. The Church is supporting two missionaries in the Sudan." We see in the exercise of the faculties of self-support, self-direction, and self-extension of the native Church, the highest ideals of yesterday have become the realities of to-day.

WOMEN'S WORK FOR WOMEN might be dated from the arrival of Miss Dales in the year 1858, and the starting of the Girls' School in Cairo; although work for women was started as soon as the first missionaries had learned to use the

Arabic language, and the wives of the missionaries found opportunity to teach the women to read, and tell them of the Saviour who died for all. We read of prayer meetings for women in those early days; but systematic work in the Harems did not begin until the year 1869. To-day we see three great departments of work, the educational, the medical and the Hareem, for the betterment of Egypt's women, with results even of figures, that are truly great.

THE EVANGELISTIC WORK began in the earliest days when the first service was held in Cairo, December 1854, and is so closely woven with every department of the mission's activities that we can scarcely separate the evangelistic from the other lines of mission work. Special evangelistic work was started in the year 1857, when the Nile boat Ibis was secured for the forwarding of this work along the banks of the Nile. In the summary of results of last year's evangelistic report we note 951 persons confessed Christ the previous year. When we think not only of the large numbers won for Christ, and the far greater number who frequent the preaching services and are brought within the range of influence of the missionary movement through its schools, hospitals, dispensaries and the printed page, we think the statement of Prof. Warneck none too strong: "The success of missions is far in excess of its statistical results. Some of the largest, such as revolutionizing of family, social and national customs cannot be tabulated."

Unparalelled Opportunities Now in Egypt.

"I have set before thee an open door and no man can shut it" comes to us with new meaning as we consider the many evidences of God's providences which led us as a people into this wonderful country of the Nile and are still leading us along the highway of privileges in this field so rich with opportunities to hasten the coming of the Kingdom of our Lord. Although workers of other denominations are endeavoring here and there to sow the good seed of the Kingdom it is unmistakably clear that He who controls the affairs of men has placed our own Church in the position of chief opportunity and obligation to evangelize Egypt. In the words of another:

"This grand country has been given
To our Church to Christianize
Ought we not to be uplifted
At the thought of such a prize?

Does our Church grasp the importance
Of this mighty Mission field,
Which is ripening for the harvest
God has promised it shall yield?"

"Even the day when the Egyptians shall know the Lord and shall do sacrifice and oblation; yea they shall vow a vow unto the Lord and shall perform it." God grant we may prove worthy of the trust committed to us in this land of wealth and worth and may we redeem the time while it is yet day. For many years opportunities manifold have come to us as a people; would that we could record faithfulness to our every privilege, but the secret whisperings of conscience will not permit—great and good as the work has been. Realizing how much better we might have done had we prayed more earnestly, worked more vigorously and given more liberally, let us look at the needs and opportunities of the work to-day.

FIRST WE WOULD MENTION THE UNPARALELLED OPPORTUNITY THE FIELD ITSELF PRESENTS. EGYPT IS THE GATEWAY TO THE GREAT INTERIOR.

She stands upon the highway of the commerce of the world. Her geographical location gives to her the opportunity to make an impress, not only along the valley of the Nile, but as the railway continues to spread on through the regions beyond, we can see with the eye of prophecy the entire way dotted with mission stations—Gospel Light-houses dispelling darkness, and making safe the way for souls innummerable to reach the city of God. And as the spirit of com-

MISS ELLA O. KYLE MISS McKOWN MISS HOGG

WITH THEIR NATIVE HELPERS AND PUPILS

FRUIT VENDERS.

TYPES OF EGYPTIAN WOMEN.

mercialism wings its way from the Mediterranean on and on southward until it reaches the Cape of Good Hope, opportunities will be offered, yea, are now being offered to the representatives of Christianity to follow in its train with the purifying influences of the Gospel.

We are told Egypt is at the present time enjoying material prosperity, such as Egypt has never known, due to the British administration of recent years. The country has been developed, the exports largely increased, wages are higher and everywhere there is evidence of prosperity. Egypt is becoming more and more a dispersing point of commerce and trade. Shall we not grasp the opportunity offered during Egypt's period of reconstruction to make it also a dispersing point from which Christ's followers shall send forth the Word of Life?

In this generation shall it not find its way to every town and village of Egypt along the great water-way of the Nile into the old citets of the Sudan, and on and on as commerce plies her way, shall we loiter behind when God beckons onward? Egypt presents unparalleled opportunities now in the changes which are taking place in the social life of the people. These changes are brought about by contact with Western civilization. In the larger cities especially there is a tendency to the adoption of Western manners and Western costumes, and a breaking away from the typical Egyptian life. Steadily though slowly the seclusion of woman is being broken down, hence a timely hour to mould for God; a time to start aright, to set in motion influences that will have much to do with the life of the Egyptians in the years to come. As in the early days of childhood the character is largely formed, so Egypt's plastic social state gives a supreme opportunity to do a work for God that will count for more now than a much greater effort could possibly do in later years. The African proverb "The dawn does not come twice to awaken a man" given by James Stewart in "The Dawn of the dark Continent" has a significance here of value.

Opportunity and duty combine to urge the importance of presenting Christian truth and life now when social customs are undergoing a change. Remembering western civilization without Christianity means the adoption of western vices.

EGYPT PRESENTS UNPARALLELED OPPORTUNITIES NOW IN REVIVAL OF HER LEARNING. The people are demanding an education and if the followers of Christ do not give it to them, Islam with its foulness will. Even the Govermental schools do not impart that moral training which alone can develop Christian character and count for the permanent good of the people; even worse they favor Moslem teaching. We know that nothing will dispel the darkness of superstition but *knowledge*. The Coptic priests are afraid of the consequences that follow enlightenment; and frequently say to the Copts, "Ye are accursed if you send your children to the Mission Schools."

The educational methods of mission work have been proven to be the most successful in reaching the Moslems. John R. Mott says, "there is no form of missionary work which yields quicker, larger, and more premanent results." In a very recent letter from one of the missionaries in Egypt, unparalleled opportunities now are clearly set forth in reports from Alexandria, Cairo and Zagazig. In reply to the question of present opportunities, Miss Kyle remarks, "More girls than can be accommodated ask to come to our school. We have gained the confidence of the people and more doors are opened to the message than ever before." Miss McDowell, of Alexandria, emphasizes the same truth, "the readiness of the Moslem women to hear the word of God is gratifying. Once we sought ways and means to go to them; now if we are absent any length of time they come to see

why we have not been going to them. Once we longed to be able to go to the Moslem women with the Bible, and read to them; now more of them send for us than we can answer." Miss Anna McConaughy of Zagazig, says, "In the eastern district there are several villages which have begged for girls' schools, and for Bible teachers but we have no one to send. Certainly there are unparalleled opportunities now in Egypt to work among the women, but we are so hampered by lack of means and workers. We have had to close schools and go back rather than advance on account of less contributions of the home church." Another missionary in her message to the church at home pleads in these words. "O, if I could only let you see the girls who are needing to be helped! Villages by the score around Luxor and around every town are found as dark as they were when God sent darkness that could be felt." If from each of these villages a few girls could be gathered and given light, how quickly with this life-giving light, might the desert blossom as the rose.

UNPARALLELED OPPORTUNITIES NOW FROM EGYPT FOR EGYPT ARE FOUND IN THE LOCATION OF THE FIELD, HER POSITION IN COMMERCE, THE DESIRE OF HER PEOPLE FOR AN EDUCATION, HER PLASTIC SOCIAL STATE, THE APPEALS OF THE MISSIONARIES AND THE NEEDS OF THE PEOPLE. THE LESSON OF THE HOUR IS THIS: PRESENT CONTACT BRINGS OPPORTUNITY, AND OPPORTUNITY BRINGS RESPONSIBILITY. MAY WE BE FOUND FAITHFUL.

The Call For More Workers in the Egyptian Sudan.

By Rev. Elbert McCreery, Khartum, Sudan.

Note.—In addition to the following from Rev. Mr. McCreery we refer our readers to the *Foreign Report* and recent numbers of the Womens' Missionary Magazine in the preparation of the Sudan study.—Eds.

PUT in another way, the subject might be; What conditions constitute the need for more laborers in the Sudan. Taken either way essential facts remain the same, and as I see them, briefly are these: THE INADEQUACY OF THE PRESENT FORCE. THE URGENCY OF OCCUPYING UNTOUCHED TERRITORY. THE PLAN OF CHRIST UNEXECUTED BY OUR DELAY.

The Inadequacy of the Present Force.

Would that I could make you realize this fact as it comes to one from this side of the water. Three doctors, four ministers, one man for industrial work, this for the work in general. For the special women's work, two young women and four married women. As one thinks of the multitudes without bread of life, one is apt to exclaim in heart at least, "But what are these among so many." Were it any mere human undertaking, one might well despair of accomplishing such a mission, but we are here on business for our King and we know that He will not let it fail.

Government restrictions tend greatly to increase the inadequacy of the present small force. Not exactly an open hostility toward us on the part of the Government, no, not that, for we have some very warm friends among those in authority, among whom may be mentioned the Sirdar, Governor-General of the Sudan and the Civil Secretary. Yet these men in many ways are hampered and can not, because of others do what they might wish to do Just what our

attitude toward the government should be when they say to us that we shall not openly speak with a Mohammedan about religion and when they expect that in our school the Bible shall not even be read in the hearing of Mohammedan boys. We hope and pray that soon these restrictions which hinder the work in the Northern Sudan may be removed.

WHY IS IT URGENT THAT WE PRESS INTO UNOCCUPIED TERRITORY? Because one year now among tribes yet untouched by Mohammedanism will mean infinitely more in reaching these people than SEVERAL YEARS will, five years hence. The next decade will undoubtedly see the territory, which the Church of Christ has refused to occupy, captured by the followers of the false prophet.

Going up the White Nile from here to Doleib Hill on the Sobat River, a distance of over five hundred miles, one will not find a single protestant missionary from the time you leave our stations here till you reach our station on the Sobat. HOW LONG ARE YOU WILLING FOR THIS TO CONTINUE? God's plan is complete, there is no failure with Him. The failure must be on our part. Will you go up and possess the land, for it is an exceeding good land. "If Jehovah delight in us, then he will bring us into this land, and give it unto us." Shall we not claim it in His name and OCCUPY IT FOR HIM?

Space would fail me to speak of the open doors among the numerous tribes of the Sobat region. Suffice it to say that TO-DAY is THE DAY OF OUR OPPORTUNITY among those tribes.

The Plan of Christ Unexecuted By Our Delay.

What has this, you say, to do with the call for more workers. Much every way God's plan for the evangelization of this world is one of infinite wisdom and love. It is the perfect plan and cannot fail ON GOD'S SIDE. WILL WE let it FAIL on ours? If we believe HIM and OBEY he enables us to execute HIS command. He never commands us without at the same time making it possible for us to obey. His Commanding is always our enabling. In view of this, Will we make possible the accomplishment of His plan? WILL WE?

Laborers Wanted.

"The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall reply,
'Who is wanted Lord? Is it I?'

"The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will none seize sickle before too late,
Ere the winter winds come sweeping by?
Who is delaying? Is it I?"

Foreign News Budget.

Interesting letters from our foreign missionaries.

India.

Sialkot, India.

One of the duties connected with the Girls' Boarding School which must be arranged for by some responsible person is taking the girls to church. The church is a little more than a mile away and it requires fully half an hour to go for they must walk in line and the little ones cannot walk very fast The girls walk in rows of three and on Sabbath days when all the girls go, except a few who may be ailing, it makes a long line. The line is not so long when they go to the mid-week prayer meeting for then they must go immediately after school closes and those who have evening duties—cooking the evening meal (which is one of the two main meals of the day,) drawing water, etc. cannot go.

We have had no rain since August and part of the road is very deep with dust that makes walking unpleasant. Still the girls usually like to go. The walk is very familiar to them but would be very novel to you. In the first place the girls themselves would look strange to you in their loose, very full trousers and tunics which form the woman's costume in Mahammedan countries, and with the shiek or veil over the head and around the shoulders.

Various objects are passed on the way. Village people are walking either to or from the city; to these the girls are an object of curiosity and interest and audible comments are often made which are sometimes very amusing to the girls. Droves of donkeys are often in the road and the owner never begins in time to get them out of the way. Sometimes the driver is a boy who is riding on one of them. He jumps off and frantically drives them here and there but usually one or two of the donkeys manage to blunder into the line of girls and break it up. Or some goats coming along will calmly walk into the line. The girls are not afraid of the donkeys or goats but will often push them away with their hands but sometimes they are, or pretend to be, afraid of dogs of which there are always a large number. Then I laugh at them and ask them if they never saw a dog at home in their villages. As dogs abound in villages it seems rather silly for village girls to be afraid of them. Frequently we meet a drove of camels. This animal is useful to the people of the orient.

Two villages which are really outskirts of the city are passed on the way. By these there are always buffaloes tied at the edge of the road and sometimes two or three of these large ungainly creatures meet the girls in the road.

We pass a small mosque in one of the villages and across the road is a shop or two but for the most part the villages consist of dwelling houses, sometimes of brick, more often of mud. We pass two or three small stalls on the way where sweetmeats, sugar cane and other native danties are sold.

In one place at the edge of the road is a Mohammedan saint's or holy man's grave. The mid week prayer meeting is on Thursday evening and as this is the eve of Friday which is their Sabbath so far as they have one, when we return at dusk, lights will be burning on the grave and sometimes the grave is covered with a green cloth (the holy color for Mohammedans.) I think they are not so faithful or zealous about attending to this grave as they were two or three years ago. A number of years ago the grave was in a tumble-down condition. even a tree having been allowed to grow up through it. The land was about to be sold and then some Mohammedans laid claim to it as being the grave of a holy man, repaired the grave and for a while were very faithful in observing it as a shrine. but I think now that the site is secured to them, their zeal is abating.

The church services are held in the hall of the High School building. It is seated with straight-back wooden

is spread on the floor in part of the space and the smaller girls sit on the floor and they are much more comfortable there than on the high benches.

The preaching is usually in Urdu though sometimes in Punjabi. The psalms are sung in Punjabi to native tunes and the girls sing with more vim than melody and sweetness. Their voices are usually harsh and from a musical point of view the effect is often painful to a foreigner, but they enjoy it and there is melody in their hearts to the Lord.

M. R. Martin.

Mrs. Maxwell Writes From Rawal Pindi.

Jan. 7, 1908.

Dear Friends:

As we are expecting to return to America in a few months, we accepted the invitation of the Sargodha Missionaries to make them a visit and see a part of the field unknown to us, so on the 24th of Dec. we left Pindi and reached Sargodha about eleven the same night. The next morning Rev. W. B. Anderson and family, Dr. Brown and family, and Miss Emma Dean Anderson came in from camp to spend the day. What a delightful time we had, twenty-two of us in all (counting of course the babies.) We had a tree after supper and the children felt that was the best part of the day. We had some songs and a recitation, and then prayers, closing one of the most delightful days I have spent in India. After prayers the folks returned to camp. Next morning the men left for the business meeting at Sangla Hill, and Miss Alexander and I visited the ladies at the camp. Things looked much more prosperous along the canal than in Rawal Pindi where we have had no rain since last spring, though they tell me crops are not nearly so good there this year as last because of the shortage of water at the seeding time. It is very cold here, and the prices of food stuff and wood are very high, causing much suffering among the poorer classes. Pneumonia is very prevalent and seems to be of a severe type. One man was sitting in his shop selling his goods one evening at dark, the next morning he was found still sitting there, having died sometime in the night.

Last evening it clouded over and looked so much like rain that all were rejoicing but it is bright and clear this morning just as it has been for months. It makes it much harder to go home and leave these people when one thinks how many of them may not be here when we return. If only the friends at home could see things as they really are so many places would not remain vacant and funds would not be short. Think of it, friends, no one to take up the work Mr. Brandon and Mr. Maxwell will leave, but it must be put into the hands of two men, who now have more work than they can do. What would we think if the churches at home were left months without a pastor, as is done here.

Then people wonder why we say there are so many yet unreached. We need more workers, both men and women. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Miss Kate Hill Writes About Sangla Hill

Sangla Hill has only been opened as a separate district for two years. For one year a missionary and family and two ladies have been here. So we still feel rather new. For the most of the year we have been building and now we have two houses, one for the missionary family and one two-roomed house for Miss Brotherston and myself. The houses are built right in the desert. There is not a spear of grass or a tree on the whole compound. Just in front of the houses is the stone hill from which Sangla Hill City obtains its name. It is 215 feet high at its highest point and nearly a mile in circumference. The stone is a red brown and some times as the sun sets behind our houses such beautiful colorings of lavender, brown and purple are seen.

The view from the top of the hill is magnificent. Down in front is the canal. It is lined on either side with green trees. Every hour of the day the bridge is thronged with traffic. Camels, donkeys and ox-carts loaded with cotton and grain pass slowly over the bridge, while men in ekkas, and carts, on horseback and on foot add to the busy scene. The irrigated fields are beautifully green and the fields of ripening sugar cane and mustard add a richer color.

Sangla is supposed to be the site of an ancient city. But only the remains of bricks and broken crockery are left to indicate that any city was ever here.

The new is everywhere visible, railroads, telegraph wires, cotton mills, macadamized roads, scientific irrigation

etc., have taken the place of ancient Sangla.

"The old order changeth, yielding place to new. And God fulfills Himself in many ways." On the last day of the "old year" as we looked at our congregation we realized that just as the new had taken the place of the old in material things, just as surely, but perhaps more slowly, the change is coming in spiritual things.

It was interesting to watch the congregation gather. First a few men came in and sat up close against the wall. Then a few women who sat at our feet. In they came from the side door and in at the back door until the school house was crowded. Over one hundred were present. Perhaps one-fourth were women. Most of them had walked several miles. It was a joy that repaid many fold the labor of the past year just to look in their faces and to hear them sing!

One mother had carried her little daughter, aged six, two miles to the service. She had been very sick when our camp was at the village two weeks before. When the collection was taken the little one dropped a small silver piece as a thank offering on the plate and the happy face of the mother expressed her thanks.

After the service one man brought a rupee and laid it on the table as a Christmas offering. The entire collection was twelve rupees ($4) and was sent to the new home missionary work opened by the Punjab Synod.

The water has made this country to blossom as the rose. The "living water" is abundant but the channels through which it must flow to these barren thirsty souls are so few. We need more channels.

Egypt.

A Few Words From Mrs. Harvey.

Cairo, January, 14th 1908.

There was communion in the Central church in Cairo on Dec. 22nd. Fourteen were received on profession, twelve boys and girls from schools.

We were in Sinoris Jan. 12th. Six new members were received and one restored to church membership.

The pastor, the Rev. S. Hanna, still follows the custom started thirty-four years ago by Dr. Harvey, of calling the roll at the close of the service, after reading the report of the year. The pastor calls the name of the person and says, "last year you gave so much to the work of the Master, what will you do this year?" The first name called was the head of a large family; the father had given liberally and the sons are keeping it up. They had given last year twenty-three dollars a month and increased it this year by fifty cents. Others increased by fifty or twenty-five cents and some as little as five cents and some did not increase at all. But not one gave less than last year. They pay the pastor's salary and help other churches, and give for the poor.

This is the day when the sacrifices are slain at Mecca, where the Moslem pilgrims go every year. It is a great feast day in all Mohammedan countries. The women go to the cemeteries to mourn over their dead. They take quantities of food to give to the poor in the name of the dead. The Copts and other Eastern sects do the same on their feast days, and it is one of the hard things for them to give up when they become Protestants.

Both Moslems and nominal christians depend on their good works for the salvation of their souls. May the time soon come when their only hope will be their faith in Jesus as their Saviour.

The schools are all open after the winter vacation and everything is running like clock work.

Mrs. Mary Wilson Porter.

"And we know that all things work together for good to them that love God."

A Tribute of Love.

By Mrs. Mary C. Porter.

One by one they are passing over: "Not changed—but glorified."

On Friday, January 17th, 1908, when the shadows of evening were gathering over the home of Mrs. Mary Wilson Porter, Latrobe, Pa., she heard the tender voice of her Master calling: "Come up higher." The death angel opened the entrance door to her heavenly home, and within a brief hour her spirit had passed in, to be "forever with the Lord."

Earthly friends are sorely bereft but heaven is the richer for her presence there.

From early childhood until the end Mrs. Porter had served her Lord faithfully and well in every department of life—as daughter, sister, wife, mother, friend and co-worker.

Christ was her ideal. She held Him above all earthly joys or pleasures—above everything. His will was her will and she delighted to serve Him. Rich rewards awaited her entrance into heaven, and she is now rejoicing in the welcome "well done."

Mrs. Porter was endowed with a positive character. She impressed every one for good with whom she came in touch; hence the world is better for her having lived a long active life.

Many rise up to call her "Blessed" and her influence will continue to live.

Tribute By Mrs. Annie Herron.

In the quiet walks of home or social life, others are better qualified to speak, but we may feel sure no private duty was ever set aside or neglected. Those who were for almost a quarter of a century intimately associated with her in connection with the missionary work of our church can assuredly appreciate the faithful, cheerful service she gave to the cause dear to her heart.

Few outside of the society can imagine the labor and self-sacrifice involved in the performance of her varied duties.

A member of the Women's Missionary Society since its organization and in 1886 elected a member of the Women's Board, she gave the best of her time, strength and ability to the work of the Society.

Seventeen years she filled the position of the secretary of the conventions, part of this time holding the same office on the Board. The statistics of the societies were compiled by her careful hand and for some years the business management of the Home for the Children of Missionaries was intrusted to her care.

These years of experience afforded the opportunity of becoming well acquainted with the members of our society, and many beyond the limits of her own city will unite in a common tribute of respect and esteem to her memory.

Covered with beautiful and fragrant flowers, the offerings of loving hearts, she was borne from her earthly home and friends and laid to rest among her kindred, "Asleep in Jesus."

"Of other words what need?
These span the broad eternal shore."

At rest,—but yet, in some mysterious way, we know not how, the life of the soul goes on and through the centuries we hear the words of Christ comforting us as they did the sisters of Bethany.

"I am the resurrection and the life; and whosoever liveth and believeth in me shall never die."

* * * * *

The following action was taken at the meeting of the Women's Board, January

22nd, 1908, namely, to place on record in the minutes of the Board a tribute of respect and esteem for Mrs. Mary Wilson Porter, with whom for many years we were happily associated in official and personal relations:

At the first meeting of our Board in the year 1908, January 7th, Mrs. Porter was present assisting in the transaction of business and arranging, in her usual cheerful and happy manner, for her own special work as Statistical Secretary.

No premonition warned us that the tie uniting us in one common interest in our missionary cause was soon to be severed and that never again on earth would we hear her voice or clasp her hand in friendship. But unexpectedly on January 17th,

"One clear call came,
Bearing her far, from out our
Bourne of Time and Place."

As individuals and as a society we will sadly miss our friend who was a member of our Board since its organization. In the intimate association of many years a warm personal attachment was formed.

As a member of the Board we cannot too highly commend her helpful sevice as Statistical secretary and for some years recording secretary and secretary of the Home for Missionaries' Children. She gave to these diversified and responsible positions her constant and devoted attention; performing energetically and cheerfully all the work assigned to her care.

We sincerely and lovingly sympathize with the bereaved family and friends. May the sweet consolations which God gives to "His Beloved" comfort them in their deep sorow.

Committee { Mrs. Annie Herron
Miss E. D. Brown
Mrs. M. C. Porter }

Study for the Month.

APRIL—EGYPT AND THE SUDAN.

"The laborers are few."

1. *Women's work for women in Egypt.*
(Twenty-five years of organized missionary work of W. G. M. S. for Egypt.)
2. (a) Christian forces at work in Egypt.
(b) Progress of Christianity in Egypt.
(c) Unparalleled opportunities *now* in Egypt.
3. The Bible for Egypt. Our debt to the Bible Society.

THE SUDAN AND THE SUDANESE.

1. A call from this people to the United Presbyterian Church.
2. The present opportunities in the Sudan.
3. Our missionaries and their special work: Evangelistic, medical, educational, and agricultural. Work already begun.

Intercessory prayer for foreign missions and the arduous labors of our missionaries.

Pray ye for more laborers.

LEAFLETS FOR APRIL.

Price per set 5c.

Our Sisters in Egypt	2c
What the Gospel has done for Egypt	2c
The Sudan—Its Needs	3c

PICTURES.

Pictures of 24 Missionaries 14 India Pictures, 18 Egypt, 5 Sudan	45c

Send your orders for leaflets to Mrs. John A. Crawford, 907 Publication Building, Pittsburgh.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Editorial.

Prayer for Our Missionaries.

Gracious Father, who sendest forth messengers of divine salvation, grant, according to thy promise, to guard those journeying on land and sea, to deliver from sickness and weariness, to preserve in persecution and disappointment; to keep in perfect peace with minds stayed on thee. Anoint them with thy Holy Spirit, giving fullness of joy and greatly prospering their work for thee. Raise up for them at home and abroad, according to their great need, faithful and earnest laborers. Grant unto them a rich harvest in their fields, and a blessed reward here and hereafter. For the glory of Jesus Christ, our Lord. Amen.

—The Christian Missionary.

To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it, but to ply our task
Whatever may befall;
Accepting good or ill, as He shall send,
And wait until the end.—Selected.

Say not ye, There are yet four months, and then cometh harvest? Behold: I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

The great command, "Go ye into all the world and preach the gospel to every creature," seems to have been addressed, not to the eleven only, but also to "them that were with them," that is, to the whole body of believers. And this seems to have been the understanding of the early Christians. . . . They had themselves accepted the invitation, and were therefore bound to extend it. Their fitness to proclaim the kingdom lay simply in the fact that they had become citizens of it. That Christ deemed this sufficient qualification appears from the fact that he said to one who had only just made a profession of loyalty, "Go thou and preach the kingdom of God." . . . If the millions of church-members in this country were each one revealers of God, how soon would He be made known to the multitude!—Josiah Strong, D. D.

A life membership in the WOMEN'S GENERAL MISSIONARY SOCIETY entitles a member to all the privileges of the ANNUAL CONVENTION. This year the twenty-five dollars, the price of a membership, is devoted to the Silver Offering. The appeal, WANTED, in this issue, should bring many such sums to the treasury before May 1st.

Every United Presbyterian should have a sort of holy pride that our denomination has been used as God's instrument for accomplishing a noble part in the fulfillment of His puposes for Egypt (Isa. 19: 19-25.) When He shall say "Blessed be Egypt my people," will He not also pronounce a blessing on all who have helped to make the people of Egypt His people? Will you have a share in that blessing? How much are you doing dear reader to bring Egypt and India to Christ.

J. W. Harris.
Greensboro, Vt.

Is there a Missionary Society in the United Presbyterian church exempt from the communication in this issue under head of WANTED? Page 284.

The study of Egypt in this number has received the most careful preparation. Our readers are greatly indebted to Mrs. S. S. Wilson and Mrs. T. C. Atchison for the excellent and thorough preparation of subjects assigned. We advise placing this number on file for future refernece, as the subject cannot be made more interesting and facts more carefully gathered than is herein furnished This number alone contains information regarding work in Egypt, that is well worth the price of the yearly subscription of the Women's Missionary Magazine.

HAVE YOU EVER ASKED ANY ONE TO SUBSCRIBE FOR THE WOMEN'S MISSIONARY MAGAZINE?

The February number of The World's Work contains an article: "American Teaching Around the World" which makes favorable mention of the United Presbyterian Church in Egypt; also in its profuse and delightful illustrations represents several stations of our Church in Egypt and India.

At least one Life Membership from every society should be arranged for. Senior members, officers, pastors' wives, "shut-ins," each one might find it a great advantage to have the privilege of this special offer.

Important! Read This.

Many subscriptions to Women's Missionary Magazine expire each month. By a new amendment of the Postal Laws and Regulations ordered by the Postmaster General, to take effect January 1, 1908, unless subscriptions to monthly magazines are directly renewed within four months after the term for which they are paid they may not any longer be counted in the legitimate list of subscribers, and copies mailed on account thereon will not be accepted at the second class postal rate. Thus the Post-office Department will compel us to be more strict in cutting off from our list all who fail to renew their subscriptions before a third of the year is gone. Will those whom this is likely to affect kindly take notice and act in time? We do not want to lose one subscriber.

Order supplies from Mrs. John A. Crawford, Literature Secretary, 907 Publication Building, Pittsburg.

It is gratifying to announce that 89 subscriptions and renewals came in one draft from Sixth Church, Pittsburg. Now who next? Renewals are as necessary to the support of the Women's Missionary Magazine as new subscriptions. We hope for both promptly and in increased numbers

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SEND YOUR ORDERS FOR LEAFLETS TO MRS. JOHN A. CRAWFORD, 907 PUBLICATION BUILDING, PITTSBURG.

Important!
The Convention of 1908.

The women of Pittsburg and members of the Monongahela Presbyterial are looking forward with pleasure to the 14th of May when we hope to welcome to our city and to our homes, many of our sisters from all parts of the Church.

We want you to come feeling that your presence here will be an inspiration to us as well as a lasting benefit to yourselves, and hope you will take away

with you pleasant memories of your sojourn with us.

Before you leave your homes, we hope to be in communication with you to learn the time of your arrival that we may meet you at the train and be able to give you the name and address of the woman whose guest you will be while the Convention is in session. To aid us in this plan, we hope Presbyterial secretaries who have not already sent the names and addresses of their delegates to the local Executive Committee will do so promptly.

Meeting strangers at a railway station is not always successful however. So for the benefit of any who are left to find their way, let me say that the Sixth Church is located at the corner of Highland Ave. and Station St., East End. Delegates arriving from the east by the Pennsylvania railroad should leave the train at East Liberty Station. Those arriving in the city from other points will easily find good street car service to the church.

Our Convention will open Thursday evening, May 14th, and will close with the evening session, Monday, the 18th. We feel sure that the program presented by our President will be so full of interest that every United Presbyterian woman will desire to be present at every session. With this thought in view, and that our women may not be cumbered with much serving, arrangements have been made to have a caterer serve luncheon and dinner on Friday and Monday, and luncheon on Saturday to delegates and visitors, at a small cost.

After the meeting Thursday evening, a social hour will be spent in which old acquaintances may greet each other and new ones receive a welcome. Saturday morning we will have on our program a feature that is always inspiring and never old, namely, our Juniors. There will not be a session of the Convention Saturday afternoon. Delegates will have this time free and will, we hope, avail themselves of this opportunity to visit our Orphan's Home, Home for the Aged, and Columbia Hospital, the three institutions so dear to the heart of every loyal United Presbyterian and their friends who have given both time and money to the work.

It is seventeen years since the Women's General Missionary Society met in Pittsburg and now we ask you to come back to a Greater Pittsburg and we hope to a greater convention than we have ever had before. That it may be greater in numbers, greater in the amount of its Thank-Offering, greater in showing opportunities for service, greater in spiritual power, and that the heart of every one present may be stirred to greater love and interest in all our Mission work is our aim and desire.

We rejoice that it is on the great event of our Silver Anniversary that you are to be with us and we trust that it will be one of joy to us all. As we review the work of the past twenty-five years which our Heavenly Father has so abundantly blessed, we will find much to encourage us in our forward outlook.

Mrs. Wm. Campbell,
Chairman Local Ex. Com.
5701 Stanton Ave., Pittsburg.

"Unparalleled opportunities now from Egypt for Egypt are found in the location of the field, her position in commerce, the desire of her people for an education, her plastic social state, the appeals of the missionaries, and the needs of the people. The lesson of the hour is this: PRESENT CONTACT BRINGS OPPORTUNITY AND OPPORTUNITY RESPONSIBILITY. May we be found faithful." Mrs. T. C. Atchison on "Present Opportunities in Egypt."

Junior Blanks.

The statistical blanks for the annual reports of the Junior Missionary Societies, Junior Christian Unions, Junior Christian Endeavor and Mission Bands of the Church have been mailed to the Presbyterial Junior secretaries and should reach the congregational Junior societies about March 15th. Junior

superintendents should be on the lookout for these and if not received write to the Presbyterial Junior Secretary or the General Secretary. We do want a full and complete report of all the Junior organizations for this, the 25th anniversary of our W. G. M. S., and the 15th anniversary of the organization of Junior societies.

One of the questions on the Junior blanks this year is, "If possible give date of the organization of your society." We hope the Junior leaders will be sufficiently interested to hunt over the musty records of the past in order to find this data as it will be a matter of history preserved for future reference. The records now show that the first Mission Band was organized in 1875 in the second church, Monmouth Ill. Can any one produce records further back than this? We have no record of the first organization of a Junior Society.

We ask for a careful compilation of the Junior statistics by superintendent and Junior secretary and especially do we appeal to the Junior superintendents to be prompt in returning reports to the Presbyterial secretaries. We say secretaries—because Junior societies and Bands must also report to the Recording secretary of the Presbyterial. She is furnished with blanks to send to Junior societies and Bands as well as to the Women's and Young Women's societies. This is done for the purpose of gathering a correct statistical report of all missionary organizations under the care of the W. G. M. S.

We are starting into hard work. Let us help to lighten one another's burdens by each one doing her part promptly and to the best of her ability.

Your Junior Secretary.
Mrs. N. Wylie Stevenson.

Why $100,000 as a Silver Anniversary Offering? Because little less than $72,000 was given in EIGHTEEN months without any special effort, and now the sum of $100,000 IS NONE TOO LARGE to expect. If we are grateful for the present prosperity of our Church we should not be satisfied with any less. Then it is NECESSARY if we are to continue to grow as we have during the past twenty-five years in our mission work that larger offerings be given each year. Have we done all we can to make certain this required sum? Have we?

Wanted.

The seventy-five thousand women of the United Presbyterian church to know: That the "*one-third increase*" in the monthly offerings, asked for by the Women's General Missionary Society at the meeting in Topeka, Kansas, in May 1907, is *not being contributed* by the Auxilliary societies.

Why is this increase necessary? Because, for the year 1906-'07, the disbursements were $4,701.00 more than the receipts for the same year. How was this possible? Only because the year was begun with a balance on hand of a little more than $6,000.00. But the same thing will be impossible for the year 1907-08, because we began this year with a balance of only $1,411.00. You can readily see, that if we do only the same work this year we did last, unless there is an increase in contributions, we shall close the year with a deficit of at least $3,000.

The end of this year is almost here; and our treasurer's books show an increase to date less than $250, from the monthly contributions of the Auxilliary Societies.

Dear women of our beloved Church, will you not each one steal away a few moments, and quietly sit with our Lord and Master, "who daily loads us with His benefits," and

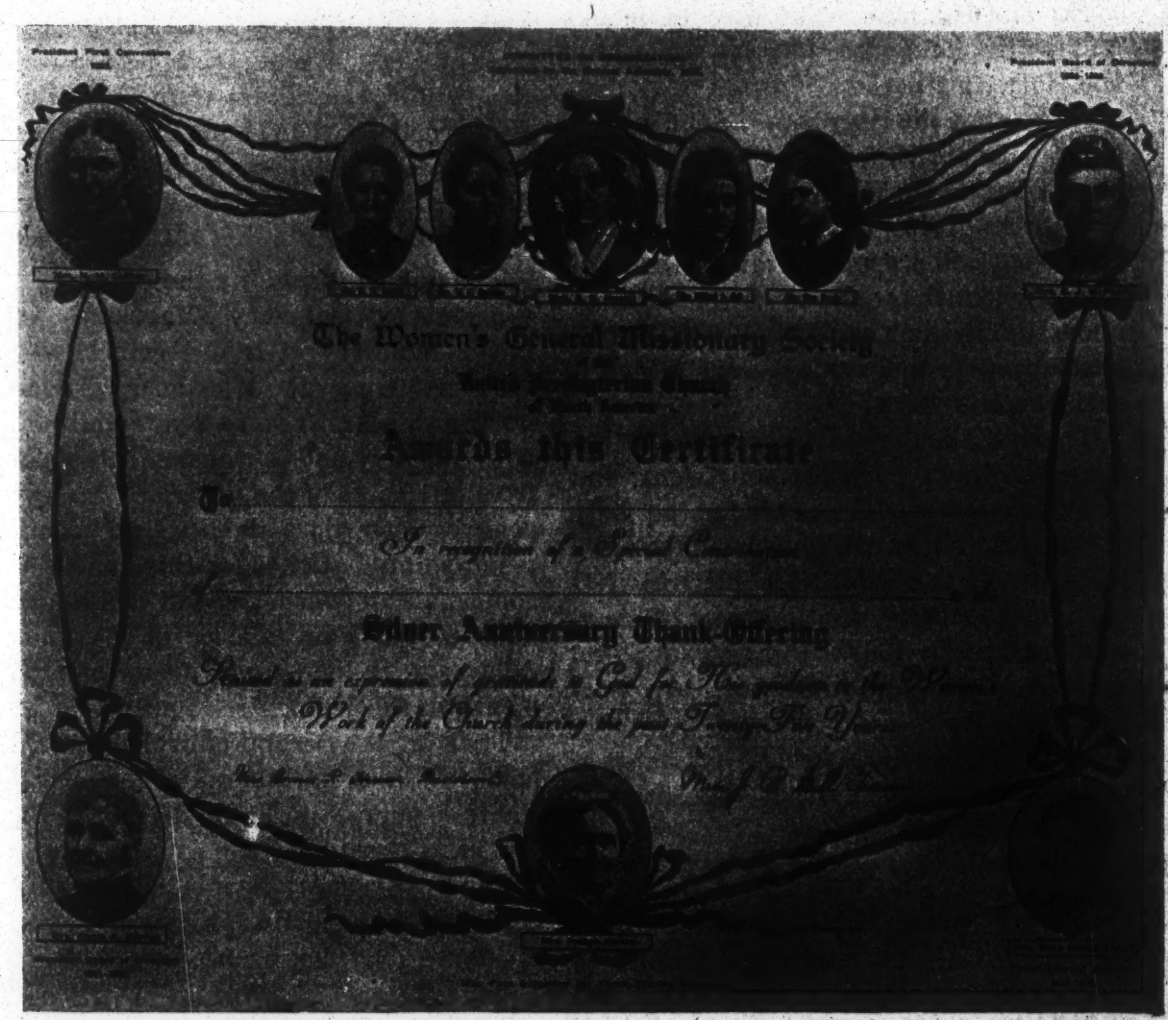
"Count your many blessings,
Name them one by one."

And then carefully go over your worldly possessions, and see if you cannot add 25 cents, 50 cents, $1, or more, to your monthly contributions for *this year*; that we may not come up to our twenty-fifth anniversary convention next May with a deficit. The time is short. "That thou doest, do quickly."

Mrs. J. B. Hill, Treas.
Mrs. J. A. Alexander.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.


The Women's General Missionary Society
Awards this Certificate
To
In recognition of a Special Contribution
of
Silver Anniversary Thank-Offering
Work of the Church during the past Twenty-Five Years

The above is a fac-simile of the certificate to be awarded to every individual or society contributing five dollars to the Silver Anniversary Dime Fund or twenty-five dollars as Life Membership Fee for the Women's General Missionary Society by May 1st, 1908.

A Message,

The Holy Spirit in Church Finances —A Leaflet.

Readers of the above leaflet cannot but be convinced that Christians rely far too little upon the help of the Holy Spirit in all matters relating to church finances. Usually the Holy Spirit and efforts in securing money for the church have but little connection. Hence failure is frequently the result of seemingly earnest efforts in financing the work of building up the kingdom of Christ. Usually there is too much reliance placed upon one's own tact and judgment, upon merely human methods. This is a sad mistake. To give a small place to the guidance of the Holy Spirit in the financial part of work for the Master, means a loss of promised blessings to gifts and

givers and lessens the amount given.

No one but the Holy Spirit can overcome selfishness and ingratitude—the two prevailing sins of God's people in this age of prosperity.

No one but the Holy Spirit can possibly move upon the hearts of God's people to bring their tithes and offerings into His store-house.

No one can take away love of money and in its place give love for souls, but the Holy Spirit.

No one but the Holy Spirit can fill one's heart with such love for Christ and love for all for whom He died, as to produce real joy in giving to Him.

Are not God's people grieving the Holy Spirit when they put so little reliance upon Him in their efforts to fill the Lord's treasury with the money with which to carry on His work?

Readers, then make it your rule to begin your work, continue your work and end your work with prayer for the help of God's Spirit, in all your efforts to raise the full ONE HUNDRED THOUSAND DOLLAR Silver Anniversary Thank-offering by May 1908. Put real love into all your efforts, and into your own personal gifts.

Love offerings are what God wants—and every thank-offering should be a real love-offering.

Thank-offering Blanks.

Presbyterial Thank-offering Secretaries are requested to send all blanks filled out by societies to the General Thank-offering Secretary at as early date as possible.

Special Thank-offerings.

Last October letters of appeal were sent to persons throughout the church to whom God had entrusted a goodly share of His gold and silver, asking for special offerings over and above the usual Thank-offering, to help secure the $100,000 so greatly needed in support of the work entrusted to the Womens' General Missionary Society by the General Assembly. What was the result? The comparatively small number who responded promised over $10,000 which was most encouraging. MAY WE NOT YET HEAR FROM THOSE WHO HAVE MADE NO RESPONSE?

Special offerings can be paid through the Semi Centennial treasurer if desired (designated for the Silver Anniversary offering of the Women's General Missionary Society) and can be sent as late as May 1st. Where it is possible, the money for the Dime Fund should be forwarded to the Thank-offering Secretary by April 1st—although credit will be given to individuals and societies as late as May 1st

The appeal made by the editor of the Women's Missionary Magazine for a large number of Life Members of the Women's General Missionary Society during this Annivesary year should meet with a hearty and enthusiastic response from all parts of the church. In every congregation there should be a Committee appointed at once for this special and commendable work. A list of Life members as well as donors of "yards of dimes" will be given from month to month in the Women's Magazine.

Thus far the Second church Xenia, O., leads in Life membership fees paid to the treasurer, Mrs. J. B. Hill, 5630 Bartlett st., Pittsburg, Pa.

The Tabernacle Church, Youngstown, O., leads in reporting thirty-five yards of dimes having been pledged to the Dime Fund.

Sewickley Women's Missionary Society reports twenty-five yards, giving it second place at this time in the list of donors.

CONTRIBUTORS TO SILVER ANNIVERSARY DIME FUND CONTINUED:

Miss Martha Berry, New Castle Pa..... ..... $5.00
Mrs. Jane Robb, Pittsburg, Pa... $5.00
James Ford Monroe, per Mrs. Henrietta Monroe, Xenia, O..... $5.00
Mrs. Carrie Patton Giffen, Cadiz, O $10.00

Mrs. H. E. McCollum, Washington, Ia. (additional)..... $5.00
Mrs. J. W. Duff's Sabbath School class, Sterling, Kan..... $10.00
Willing Workers Mission Band, Brownsdale church, Pa..... $10.00
Junior Missionary Society, College Hill Church, Kan..... $1.50
Women's Missionary Society, Neil ave. church, Columbus, O.... $5.00
Junior Society, Media, Ill... ... $6.82.
Women's Missionary Society, Keokuk, Iowa..... $5.00
Mrs. John Koch, Sewickley, Pa.. $5.00
Mrs. R. B. McMaster, Sewickley Heights, Pa..... $5.00
Mrs. E. Milligan, Sewickley, Pa. $5.00
Mrs. Joseph B. Lambie " $5.00
Mrs. Samuel Adams " $5.00
Mrs. Rosere Rider " $5.00
Mrs. J. W. McKinney " $5.00
Mrs. Thomas Woods " $5.00
Mrs. W. W. Wallace " $5.00
Mrs. N. L. Wallace " $5.00
Cash, Sewickley, Pa " $10.00
Gertrude Wilson of Junior Society, 1st church, Pittsburg, Pa.... $5.00

Life Members of W. G. M. S.

Miss Effie Barber, Springfield, Ohio.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.
2 Timothy 2: 15.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN
TO SPEND UPON MYSELF ALONE."

Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.

OUR SPECIAL WORK.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrence, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

O thou, who hearest prayer, to thee shall all flesh come.—Psa. 65: 2.

SUGGESTIVE PROGRAM FOR APRIL MEETING. YOUNG WOMEN'S MISSIONARY SOCIETIES.

Topic:—Egypt and the Sudan.

Devotionals.

Scripture Lesson, Isaiah 18. (See Egyptian Sudan, Chapter 19.)

Singing: Nos. 174; 42; 136; 1, 8.

Roll Call:—Name and locate young women missionaries in Egypt and the Sudan.

Prayers: for the young women and their work in Egypt and Sudan.

A trip up the Nile stopping at places of interest to United Presbyterians (let one use map, others tell of the stations.

Items from Harem Workers.

(See Foreign Mission Report '07, Pages 67-75)

American Bible Society in Egypt.

The Sudan Land.

(See Egyptian Sudan, Chap. 17).

Progress of Work in the Sudan.

For Leaflets and pictures see list from Literature Secretary on another page.

Illustrated Letter from India.

By Miss Sue Cooper White.

Bhartanivala Camp, Dec 9th, 1907.

My Dear Friends:

This months' message is from a picture and through your imaginations I want you to see us as we visit this court. As we enter, the women leave their spinning and with a great deal of bustle take down the bed, which you see standing against the wall for us to sit on. To show respect for us they insist on putting an old piece of rug or bedding on it. I must confess it is often dirtier than the bed, yet it is their idea of respect. After we are seated they gather around us, sitting on the ground. You have read before, no doubt, of the questions they ask us—about our marriage, for it never enters their minds that we could reach our age without being married. Having had that question straightened out they have many others concerning our parents and home and very often of our clothes.

If this is our first visit they may feel our hands and rub our faces to see if we really are fast colors. Our clothes may be felt and probably their price inquired, and so on. We answer as best we can, trying during this time to lead their thoughts and make a way for telling our story and it always comes. In this conversation we have been able to get somewhat acquainted and know better how to begin our lesson. Sometimes we find it best not to begin at once telling of Christ but to prepare the way by talking of sin and then leading to the Saviour from sin, or to speak of morals in general and thus to Him, who is the beginning of true morals. And we tell how the blood of Christ cleanseth from all sin and of His great love. You mustn't think though that this talk can go on without interruption. The news of our visit spreads and soon many more are gathered. That wall may be lined with heads and crowds will be on the nearby roofs. These crowds, not being present for the first questions, want to know all about us. There are about as many babies as women and as in America babies sometimes cry. And crowds of children gather and often these must be quieted. Indeed it isn't only the children who must be quieted but sometimes the women as well. Often our statements are disputed and more ex-

planations must be made before we can continue. Sometimes a woman will leave angrily muttering to herself. But dear friends, it is wonderful how well they listen and how often we meet those who seem to be hungering and thirsting for something or someone. Well, after giving our message, singing and explaining a Psalm or two, perhaps teaching a Bible verse that is especially suited to them or some of the commandments, we prepare to leave. This takes a little time also as usually some in the crowd know we carry eye medicine with us and so we put it in sore eyes, and after promising to come again if we can and giving salams all round, we are ready for the next place.

Now, some times things do not go as smoothly as this. We may not be wanted back again or men may come around and try to break up our meeting.

In some ways this photograph is very true yet you can see little jewelry and that roof does not look natural for the Punjab. But the spinning wheels, the women's dress with the babies and the bed are very true to life.

Another thing. I am afraid we don't often meet a crowd like this with all smiling happy faces.

Perhaps next month I will tell of some of the things that make the faces unhappy and that are dulling the eye and expression of our Punjabi sisters.

Field Notes,

NEW SOCIETIES.

A new society is reported at Fort Morgan, Colorado, Mrs. Work, superintendent. One has just been organized at Bovina, New York, with forty girls under the care of Mrs. J. B. Lee.

EGYPT.

A private letter from Miss Anna Criswell, Assiut, states that at a recent communion service ten of the Institute girls and thirty-five of the College boys united with the church. The girls of their own accord had gathered for prayer meetings, during the last few weeks of the term.

KARTOUM.

A late letter from Miss Bradford tells of the need of women missionaries to visit the women in their huts or "tuckles."

Junior Leaders Department.

Edited by Mrs. John A. Wilson, Editor of Junior Magazine, Pittsburgh, Pa.

Junior Leader Round-table Conference.

How shall we divide our Junior Society so as to obtain the best results.

So far as the Junior Leaders have been heard from on this topic the opinion seems to be general that the ideal method of dividing a Junior Society is 1st: to divide it into two departments, all over ten years in one and all under ten in another; 2nd, to subdivide these two main divisions into circles or bands according to age attainment or sex.

The chief difficulty in the way of the ideal method is of course the lack of a sufficient number of faithful competent helpers. One superintendent writes: "Four of our Juniors had reached the age when they could go to the intermediate society of the C. U. but, as they did not want to leave the Juniors and two of them said they could not come out at night to the intermediate, we made them leaders for our circles, and so far they have not disappointed us." Another whose courage and tact in over coming difficulties ought to put some of the rest of us to shame, carries on her Junior Society, though almost completely deaf and in delicate health, with the aid of two bright girls who preferred to stand by their brave leader than to graduate into the senior society. This superintendent writes that there was no one to take up the work and that a deaf leader was better than no leader at all.

Where the leaders are young and inexperienced, one suggests that the superintendent have a meeting with them beforehand, and go over the lessons with them suggesting how to teach it. Then supplement their teaching by reviewing the lesson shortly when the circle come together at the close.

Here is a plan of division used by one of our successful workers: "From one

to five years of age, children are placed on the cradle roll but not permitted to attend the meetings (that is, regularly) and they are remembered occasionally by cards or little gifts from the superintendent, also the Junior Magazine. At the age of five they are admitted into the Little Light Bearer's Circle and attend the meetings. This circle includes those from five to nine years of age. They meet at the same hour as the others but after roll of the entire society is called, they retire to a little room where they hold a little prayer meeting in a most simple child-like manner. They study the life of Christ and other Bible characters. From nine to thirteen we have the Middlers and from thirteen to fifteen the Intermediates. These two circles meet in the same room and hold their meetings together, the Intermediates leading the meetings and giving the remarks on the subject. All take part in the praise service, sentence prayers, etc. Sometimes the Middlers are asked to tell about some story that has appeared in the last Junior Magazine. This seems to take well. At the age of fifteen our Juniors are graduated into the Y. P. C. U."

The subject for next month is "How can we improve the Praise service at our Junior Meetings?"

Do the Junior Leaders know that by addressing Dr. Chas. Watson, Reformed Church Building, 15th and Race St., Philadelphia Pa., and sending 12 cents to cover postage, they can secure a copy of the report of foreign missions for the year. It is a book of over two hundred pages, with good illustrations and maps. No superintendent should be without it and also a copy of the July number of THE WOMEN'S MISSIONARY MAGAZINE, which contains the annual report of the Women's work.

NOTE—Owing to crowded conditions we are obliged to omit Hints on Teaching Lessons for Junior Leaders for March.—EDS.

From Month to Month.

Board of Directors.

The Board met Wednesday Jan. 22nd instead of the regular day, that the members might attend the funeral services of a dear member, Mrs. Mary Wilson Porter.

The President, Mrs. Annie Herron, presided and conducted the morning devotions, Mrs. J. A. Wilson leading in prayer.

Treasurer reported receipts for January to date for Departments of Work $6,025.28 and disbursements $8,469.88. The following names have been added to the Life Membership roll since the last report: Mrs. J. B. Hill, Miss Harriet S. Wilson, Mrs. W. M. Anderson, Miss Grace L. Robertson, Mrs. George Moore, Miss Sarah J. Reid, Miss Sallie J. Reid, Mrs. Ella H. McCampbell, Mrs. Martha A. Patterson, Mrs. W. G. Moorehead, Miss Margaret Moorehead, Miss Elmira McMunn.

The Foreign Secretary stated that a cablegram had been received announcing the death of Miss Susie A. Young.

The Freedmens Secretary reported letters received from various stations acknowledging the receipts of Christmas boxes and boxes of clothing. There is a large attendance in the school at Miller's Ferry. Over one hundred are enrolled as boarders and more are expected.

The editor of the Junior Missionary Magazine was authorized to publish a special number for the "Convention Number." The editor was also appointed to prepare or have prepared, "A Consecutive Study of Our Mission Work for the Juniors."

A Committee consisting of Mrs. Herron, Miss E. D. Brown, and Mrs. M. C. Porter was appointed to prepare Resolutions on the death of Mrs. Mary W. Porter and also an article on her life for publication.

A Young Women's Missionary Society

Treasurer's Report for the month of January, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Senior Life Membership	Home Salaries	Returned on Loan Investments	Contingent Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Senior Centennial Committee	TOTAL.
Albany	25 00																		25 00
Allegheny	20 00	60 00	92 00	10 00	76 00	5 00	25 00	30 00											318 00
Argyle			20 00			12 00													32 00
Arkansas Valley	1 00	39 00	5 00		5 00		2 00												52 00
Beaver Valley	28 00	150 00	41 00	5 00	17 00		3 00												244 00
Cedar Rapids		60 00		29 00															89 00
Chartiers	20 00	51 00	25 00		35 00														131 00
Chicago	12 00																		12 00
Cleveland	10 00	125 00	18 00	2 00	2 00		3 00	14 00											174 00
College Springs	97 00	100 00		1 00	2 00	15 00	2 00												217 00
Delaware			9 00		10 00														19 00
Detroit					12 00														12 00
Frankfort						13 00													13 00
Illinois Southern	20 00	45 00	10 00	2 00				3 00											80 00
Indiana	11 00	10 00			27 00	16 00	5 00												69 00
Indiana Northern	16 00			3 00	11 00	8 00		6 00											44 00
Kansas City		28 00																	28 00
Keokuk	2 00	28 00	5 00	3 00	3 00														36 00
Lake			35 00		25 00			2 00											62 00
Los Angeles	56 00		30 00	8 00	33 00		8 00	16 00											151 00
Mansfield	20 00	20 00	5 00			5 00													50 00
Monmouth	2 00	100 00	7 00	2 00	22 00	5 00													138 00
Monongahela	148 00	208 00	134 00	40 00	62 00	28 00	20 00			5 00									645 00
Ohio First	15 00	125 00	60 00	5 00	20 00		7 60	8 00											240 00
Oklahoma	10 00		5 00				5 00												20 00
Rock Island	15 00	8 00	8 00	4 00	17 00		5 00												47 00
San Francisco	14 00	70 00																	84 00
Sidney	40 00		20 00		10 00	10 00													80 00
Tennessee Camden Mission					12 00														12 00
Westmoreland	6 00	240 00	10 00	10 00		15 00	10 00												291 00
Prairie Mission, Ala					45 00	2 00													47 00
W. M. S., Lebanon Cong, Tenn.			10 00																10 00
Int. on Funds	325 00		90 00								30 00			347 18					792 18
Mr. and Mrs. Paden		50 00																	50 00
N. B. Cotton (Sale of cotton)					344 05														344 05
10th S. S., Phila		125 00																	125 00
W. M. S., 5th Chicago	23 00			20 00	20 00		20 00												83 00
Y. P. C. E., 1st Wheeling	25 00																		25 00
Semi-Centennial Com																		416 67	416 67
C. E. Wilson	21 00																		21 00
U. P. Cong., North Bend, Neb.		125 00																	125 00
Norris Square S. S., Phila		125 00																	125 00
Y. P. C. U., Conemaugh Pres		140 00																	140 00
Bequest, Mrs. Maria Stevenson,							485 00												485 00

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"LIGHT AT EVENTIDE."

MRS. MARIAH E. McCUNE.

One of the family at the Aged People's Home. She is almost 92 years old and is a charter member of the First United Presbyterian Church, Pittsburgh. Mrs. McCune was present at the union of churches in the Old City Hall fifty years ago.